2: Underhill E-5 (1931-1935)1939 NU28 Papago NU28

smile. When one is angry, his face simply becomes expressionless. 201
The writer has heard of Papagos who attacked one another in anger but in a fairly long experience has seen no demonstration of the emotion except for people to walk away muttering, or sit, head down in silence. Laughter is constant, but it expresses good nature 201
rather than amusement. Humor being so tied to time and place 522
as it is, the writer found difficulty in grasping Papago jokes, but she noted a large number which turned on tricks of pronunciation. Endless amusement was derived by ridiculing the dialect of another group and many of the Coyote stories would have been pointless were it not for the speech of Coyote himself who always talks tongue-tied. There were the usual number of obscene tales, told in any group and before any relative. And there was always huge enjoyment in applying a name to anyone, even such simple names as Broken Basket or He Fell in the River.

Public behavior is very restrained. People do not touch one 576
another or show affection except to children. There are no small words of courtesy. Instead of greeting, one stands smiling at the door of a house, waiting to be invited in. As a farewell, one says: "I am going" and receives the permission: "Go then." "Thank you" and "forgive me," are considered futile substitutes for deeds which should show the speaker's attitude. In the rare cases when blame is voiced by a father or some qualified person, there is no positive word which can be used. He must say, "it is not good," or, "not like people," *i. e.*, not polite.

Praise also is rarely used. The individual, feeling himself a necessary part of the group, does not need the constant flattery which comforts the lonely fighter in a different form of society. Papagos are so unused to this version of politeness that the lightly spoken compliments of Whites disconcert them. They consider the speaker to be either grovelling or making an important communication.

But while avoiding the extremes of blame or praise, communication proceeds with great etiquette so as not to hurt any one's feelings. The writer, having asked the interpreter to make the proper approach to a new subject, was always impressed by the almost courtly care with which polite openings were sought and cautiously followed up. One may ascribe some of the courtliness to Spanish influence but a wholesale adoption of Spanish manners would involve flattery also.

Motions and thinking are in slow tempo. Much of this can be 152
credited to the heat, but it is to be remembered that the Papago, like [147]
many Indians, have a slower heartbeat than Whites. Their calm

7: Lumholtz N-5 (1909-1910)1912
NU28 Papago NU28
Sand Papago

184 seventy years ago—because the old men who had charge
796 of the ceremonial objects of the feast had died, and it was decided that the latter should be taken care of at Quitovac.

184 These sand people were intelligent, healthy, and able-
221 bodied, and managed to make a good living in an abso-
[147] lute desert. Their existence depended upon the knowl-
224 edge of the few places in the mountain ranges, not even
[312] one in each range, where rain fills the tinajas, as well as of the few places along the coast where water can be found by digging for it. Once where to look for water is known, the difficulties in making a living out there are not so great as one would expect. In hot weather they followed jack-rabbits in the loose sand until the latter were exhausted, and caught muskrats by burning the accumulations of cactus spines with which those animals keep enemies away from their burrows. They also killed mountain-sheep, which were not a difficult quarry, with their bows and arrows, especially in the large craters, and they were even able to approach mule-deer and antelope near enough to kill them by the same weapon. Lizards were eaten. At certain seasons they went to the coast for the fishing, catching as many fish as they wished.

184 A single agricultural site may be attributed to the
241 sand people, called Súvuk, south-east of Tinajas de Emilia, in Pinacate. Maize, squashes, and beans were planted here by means of a stick, on a very small scale, but the majority of these people had no agriculture what-
184 ever. They found good edible plant food in the dunes,
222 especially *ammobroma sonoræ*, the wonderful camotes

7: Lumholtz N-5 (1909-1910)1912
NU28 Papago NU28

CHAPTER XXII

PHYSICAL AND MENTAL CHARACTERISTICS OF THE PAPAGO—EFFECTS OF CONTACT WITH WHITE MAN—MARITAL RELATIONS—WOMAN'S HIGH POSITION—INDUSTRIES—DIVISIONS OF THE TRIBE—RELIGION AND MYTHS—RACES AND GAMES—FIGHTS WITH APACHES—SHAM BATTLES—PRESENT CONDITIONS AND PROSPECTS OF THE PAPAGO

•147 To the characteristics of the Papago which have already been given, I shall add here some observations and notes which may help to complete the picture of his present status as well as of his past.

These Indians are naturally very healthy and many grow to be a hundred years old or more. A few years [482] ago a woman who went out to gather pitahaya returned with the basket on her head full of fruit and a newborn babe in her arms. The total weight probably was not less than forty or fifty pounds. The heaviest baskets, when loaded with the juicy cactus fruits, may weigh as much as a hundred pounds. A native Indian is less affected by inflammatory processes than a white person; wounds heal by first intention. The following case, although referring to a Pima Indian, may properly be mentioned here, as the Papago are of the Pima tribe. A woman in childbirth was unable to deliver the placenta; but she recovered in a few days, though an American doctor, who saw her, expressed the belief that she would die.

7: Lumholtz N-5 (1909-1910) 1912
NU28 Papago NU28

302 The men frequently have slight moustaches. At [142] present the men all have their hair cut short, but a lux- [832] uriant growth was formerly considered a standard of beauty. It was occasionally washed with an infusion [824] from the roots of a vine called *ádofi*. Sometimes these [751] natives would plaster the head with clay, to kill parasites and ensure a better growth of hair. The women still take great care of this ornament to their persons and are often seen brushing it with brushes made from the roots of sacaton grass. With the children, it is cut so that it may grow strong, and the cut hair is twisted into a cord which is used in tying together parts of the burden basket as well as in the tying of the saddle-bag. Formerly the custom was to leave the children's hair long on top of the head, back of the neck, and in front [149] of each ear. I saw a left-handed man and a left-handed woman in the tribe. If it be permissible to draw any [513] general conclusions from the sound sleep of my companion, Pablo, these natives sleep unusually soundly. One morning, while he was with me, he woke up several yards below his bedding, having rolled down a declivity during the night in his sleep. The Papago avoid eating [264] food hot from the fire.

157 They possess much force and stability of character, are quick of perception, loyal to the white man that they like, and if in danger do not cry for help. Under her natural bashfulness the woman hides sterling qualities of efficiency in household work, constancy, and faithful adherence to duty. These Indians are industrious and have a remarkably even temper; thirty children

7: Lumholtz N-5 (1909-1910)1912
NU28 Papago NU28

may be seen playing harmoniously together, where a similar gathering of small Caucasians would soon result in discord, fights, and tears. The children and young girls have three kinds of chewing gum; the one which is most commonly used has been mentioned already, another is procured from the pod of a vine which comes early and dries in July; by squeezing the pod a milk is secured which when boiled yields a gummy substance. These natives never shake hands; they come and go and are never obtrusive. In the circumstances under which I travelled, I liked that custom; it made me feel independent and equally polite. When an Indian comes to shake hands with me, I know he has changed his mode of life, for one may be sure that he learned that custom from Americans or Mexicans. Their language is not sonorous, as it is full of guttural sounds and half-pronounced syllables. Four is their sacred number.

In the autumn of 1909 there was a mild epidemic of an eye disease among the Papagoes of Sonora as far west as La Nariz. The eyes were red and inflamed, as in conjunctivitis, and the pain evidently was very great. They probably contracted this disease from the Mexicans.

In his changed habits of life, inhabiting houses that do not admit air and adopting clothes that debilitate his magnificent physique, the Papago, when he catches cold, is unable to throw it off in the same way that a white man does. It very often develops into pneumonia and consumption, which awful disease is the scourge of the tribe, nine out of ten deaths being due to tuberculosis. The children bring it from school and even old people

7: Lumholtz N-5 (1909-1910) 1912
NU28 Papago NU28

die from it, having acquired it through contagion. Although in no way a prison as to its restrictions, nevertheless the school as at present conducted does them harm physically. The confinement to which they have not been accustomed seems to undermine their health. In these days of advanced methods of teaching some remedy for this condition no doubt will be found. One absolutely necessary change is to alter the construction of the school-houses so as to make them sanitary through unlimited access of air. Even the Presbyterian Mission, which has been of considerable benefit to the Indian, has erected outside of Tucson incredibly inappropriate buildings, made of brick and substantial, to be sure, but singularly out of place in the glare and heat of the Arizona desert. Prof. R. H. Forbes, of Arizona University, told me that in the White Mountain Apache school, at White River, ninety per cent of the children have tuberculosis, chiefly glandular. This statement was made to him by the physician in charge. Would it not be better to leave the Indians uneducated than to proceed in this manner?

Not long ago the makai (medicine-men) had as many as five wives each, while the usual number for the ordinary man was two. At present it is very rare to find a Papago with more than one wife, and the average number of children in a family is usually no less than eight, but the mortality among infants is great. The position of woman is equality with man. To be sure, the man never carries burdens—that is relegated to the woman's domain—but she is the mistress of the house. She is,